THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"I will worship toward thy holy temple, and praise thy name for thy loving kindness and for thy truth: for thou hast magnified thy word above all thy name" (PSALM 138: 2).

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THE EIGHTY-FIFTH SEMI-ANNUAL CONFERENCE.

OPENING ADDRESS BY PRESIDENT JOSEPH F. SMITH, OCTOBER 4TH, 1914.

I SUPPOSE it is somewhat expected of me to make a few remarks at the opening of this, the first, session of the eighty-fifth semi-annual conference of the Church of Jesus Christ of Latter-day Saints; and, while I feel entirely inadequate to the task, I will try with the help of the Lord to say a few words as they may be given to me by the good Spirit. I feel truly grateful that my life has been spared to meet with you this morning under so favorable circumstances as those under which we have met. I am also grateful that my counselors have also been spared to be present with us, and also that the number of the apostles has been unbroken since our last conference. And I am very grateful indeed to behold so many of the Latter-day Saints as are assembled here this morning, apparently in the enjoyment of the many blessings and privileges of life which have been vouchsafed to the people of God and the Church up to the present. I sincerely hope during the sessions of this conference we may be fed with the bread of life, that the Spirit of the Lord may rest upon His servants who may address the conference from time to time, and that the same Spirit may rest abundantly upon all who assemble from day to day to listen to that which may be said.

It may be proper for me to say a few words relative to our foreign missions. I need not spend much time upon that subject, as about everything that we have learned of the conditions in Europe, with reference to our elders and the work of the ministry there, has been published from time to time in the *Deseret News*

and in other papers. But I think it will be safe for me to say that every precaution has been taken that could be taken for the protection of our elders in those foreign missions where war exists. In Germany, France, Austria, and portions of other countries so dreadfully involved in war, our elders have all been invited to withdraw, to come away from those parts of the country, and so far as we know our German missionaries have largely and almost entirely withdrawn from that country and also from France. Some of them are located temporarily in Holland and in Scandinavia, and a few of them, quite a number indeed, have come across the Atlantic and have been distributed to the various missions in the United States, while those who had practically completed their missions in Europe have been honorably released to return home. Reports that we receive from England, notwithstanding the conditions of war that exist there, are that our elders are in safety at present, and that the field is opening before them with somewhat better prospects than heretofore. A great many people are beginning to feel the necessity of prayer for deliverance and safety, and as the spirit of prayer rests upon their minds, they begin to feel after their spiritual as well as their temporal welfare. Reports which we have received from Holland are very encouraging indeed, and while the presidency of that mission and of the Scandinavian missions have been instructed to be very careful about the welfare of the elders, and if necessity arises to see that they are promptly released to escape any difficulty that might come upon them, the reports from these missions are very encouraging. They do not apprehend, for the present, any difficulty; and those who are laboring seem to be contented and are doing good work. Nevertheless, they are all under instructions that when the necessity arises, our elders who are laboring there now, apparently successfully, will be promptly released and guarded against any danger or evil, so far as it is possible. The poor saints who are practically left without guidance of the elders are feeling sadly the want of their presence, and regret very much that they have been under the necessity of withdrawing from among them. The best experienced men that could be obtained have been advised to take charge, as far as possible, of the local interests of the missions abroad, and possibly a few of our elders will remain among them until the end of the war, provided they can do so without jeopardy to their lives. Now, I don't know that I need to say anything further in regard to these matters. Others who follow me, and who have more clearly in their minds other instances, can express themselves as they feel led. I believe that the best that could possibly be done has been done, and the wisest course that could have been pursued, has been pursued, with reference to our missionaries upon the European continent respecting their release and their deliverance from trouble. I feel to thank God for all His mercies and loving kindness to His people.

I have before me a few memoranda to which I will briefly refer. I am reminded that the winter season is coming and that it is advisable that all the bishops should exercise fatherly and kind consideration to the needs of the worthy poor in their midst, whether Latter-day Saints or not. The purpose of the Relief Societies is to assist the bishops in relieving the necessities of the worthy poor; it is part of their first duty. We should endeavor to take care, as far as possible, of the refugees who have been driven from their homes in Mexico, many of whom have established themselves in various parts of the country and in various stakes of Zion. Some few have returned to their homes in Mexico, not without more or less risk of further trouble, and at present Bishop Bentley is in charge of the colonies, or of the people who have returned to Mexico. How long they will be suffered to remain there in peace we cannot tell, but we sincerely hope and pray for peace throughout all the land, and in this hope we desire that the people will exercise all the faith they can in behalf of our associates, our fellow members of the Church, in their endeavor to recover their homes and property from which they have been driven and very largely despoiled.

In connection with the Presiding Bishop and one of his counselors, I had the privilege of visiting, in August last, our settlements in Canada, and of holding conferences there in the two stakes. The walls of the temple which is being erected at Cardston, are in process of building. We have decided to build them of granite, and have already expended a little over fifty thousand dollars toward the erection of that building. Had it not been for the great drought that has prevailed in that country for the last two or three years, and especially during this season, the temple without doubt would have been farther in progress than it is to-day.

I am happy to announce, also, to the conference that we have completed a magnificent new wing to the Latter-day Saints' hospital. It has seventy-three private bedrooms, splendid suites of operating rooms on the sixth floor, and an open air ward on the roof, with a capacity of about thirty beds. It has ample kitchens and storage plants, and sub-basements, etc. It is one of the most beautiful hospital buildings in the United States, and the Latter-day Saints should remember that we have a hospital of our own.

We are also erecting what is called the general Church office building. It is progressing slowly but satisfactorily. It will provide offices for the First Presidency, the Council of the Twelve, the Presiding Patriarch, the Historian's office, the Genealogical Society, and other Church organizations. I might add, possibly without inconsistency, that the progress of this building might have been a little more rapid if we had seen clearly our way to supply the means necessary to force it along a little faster. But we can only provide means for the improvements that are being made, not only for this building, the very costly addition to the

hospital, and that required for the building of the temple in Canada, but means are also required for schools and the assistance of the various wards and stakes of Zion to build numerous meeting houses, amusement halls, and other places that are necessary for the use of the people throughout the Church. We have been pretty closely run for means, and can only supply the money for these improvements and necessities as we obtain it from the Church. As the people pay their tithing, we are able to direct application of it toward the improvements necessary to be made, as well as toward the meeting of all the current and reasonable expenses of the Church, the accounts of which are correctly kept to the very cent in the Presiding Bishop's office, and also in the office of the Trustee-in-Trust.

Efforts to secure employment for immigrants, and for missionaries upon their return from their mission, have been put forth to the best of our ability, and it is requested of the bishops everywhere throughout the Church, to look after those who come to them from foreign countries, who immigrate to Zion, that they may be assisted as far as possible and put in position to acquire a livelihood, to build homes for themselves, and to feel at home amongst us. They come here strangers, meeting new conditions, and depending much upon the fellowship of their brethren for their success in obtaining new homes.

It is also a good thing for the bishops in all the wards to look after their returned missionaries. It is a pity that so many of our boys who go abroad, fill good missions, and return home, should apparently be dropped or ignored by the presiding authorities of the Church and be permitted to drift away again into carelessness and indifference, and eventually, perhaps, to wander entirely away from their Church duties. They should be kept in the harness, they should be made active in the work of the ministry, in some way, that they may the better keep the spirit of the gospel in their minds and in their hearts, and be useful at home as well as abroad.

There is no question as to the fact that missionary service is required and is as necessary in Zion, or here at home, as it is abroad. Many people seem to be careless with reference to the proper training of their children. We see too many boys that are falling into very careless, if not into pernicious ways and habits. Every missionary boy who returns from his mission, full of faith and good desire, should take it upon himself to become a savior, as far as possible, of his young and less experienced associates at home. When a returned missionary sees a boy falling into bad ways and is becoming accustomed to bad habits, he should feel that it is his duty to take hold of him, in connection with the presiding authorities of the stake or of the ward in which he lives, and exercise all the power and influence he can for the salvation of that erring young man who has not had the experience that our

elders abroad have had, and thus become a means of saving many and of establishing them more firmly in the truth.

Efforts have been made by the Presiding Bishopric and others to locate the saints, who gather from other lands, where they can get a livelihood. All are employed as far as the records show. Many bishops have taken fatherly interest in the saints who have immigrated to Zion. Homes have been provided, employment secured as far as possible, and through the united efforts of the saints supplies and furniture have been obtained and given them to help them to get started again in life. This should be the policy of all the organizations of the Church.

Since the last April conference the Shelley stake of Zion has been organized from a part of the Blackfoot stake. Nine new wards, and seven new branches have been organized. Thirty-four bishops have been ordained to replace those who have been released. The presidencies of the Jordan, Juab, Union and North Sanpete stakes have been reorganized. Three bishops have passed away since our last conference. There are now sixty-six stakes of Zion, and seven hundred and thirty-five bishops' wards. There have been entered on the records of the Church, by baptism, in the stakes and missions, six thousand one hundred and ninety-eight souls during the six months of the year. The presiding bishopric have issued quarterly bulletins which have kept presidencies of stakes in closer touch with the general conditions in all the stakes of Zion, than in the past. Ward teaching is being rapidly developed in many of the stakes of Zion. Some stakes are still indifferent to this important movement. There is a splendid opportunity in this work to use every ordained priest and teacher and man holding the priesthood, and it would seem rather strange that there should be any of the presidencies of the stakes, or any of the presiding officers in the Church, who would be indifferent to the subject of keeping in contact and in harmony with the progress of all the other stakes. It is good to be in possession of the knowledge of things as they are, and as they are going along.

We have inaugurated a movement to encourage the monthly payment of tithing. The stake and ward officers are complying with this request, as far as they can. Really, the only practical method and proper way to pay our tithes is when we receive that which we earn into our hands. It is quite proper to remember what we owe to the Lord before we expend our means otherwise.

There are two companies each day passing through this Temple to perform the ordinances of the House of the Lord for the living and for the dead, and our genealogical work is bearing fruit as we see in the attendance upon the temples for the performance of these ordinances, and we hope that this good work will go on.

The work of the Bishopric is both temporal and spiritual. The average bishop gives all his time and efforts for the betterment of the people over whom he presides. The bishops should not try to

do all the work that is necessary to be done in their wards. His counselors are there to help him, and a due portion of the responsibility of the bishop of the ward should be placed upon his counselors. Neither is it wise that the bishopric of the ward should feel they are compelled to do all that is necessary to be done in their wards. They should exercise their right to call upon the priesthood to visit the people as teachers and preachers of the gospel of Jesus Christ, that they may give to all, as far as possible, an opportunity to exercise their talents and to do good in their wards. It is sometimes advisable to give to each counselor special duties, and assign to each of the counselors his proportion of the responsibilities which belong to the bishopric, each one doing some special work for which he is adapted, so that all may be active.

Now these are a few things I think worthy of note, and there are very many more. But I desire to call attention to one thing, it is this: I fear the Latter-day Saints, in the midst of the prosperity with which they are blessed, sometimes fail to observe that great commandment, given of the Master, always to remember the Lord, to pray in the morning, and in the evening, and always remember to thank Him for the blessings that they receive day by day. I fear that there is more neglect than there should be among the Latter-day Saints in regard to following out this rule of the Church, for it is a rule of the Church. It is the commandment of the Lord that we shall remember God morning and evening, and, the Book of Mormon tells us: "at all times." We should carry with us the spirit of prayer throughout every duty that we have to perform in life. Why should we? One of the simple reasons that appeals to my mind with great force is that man is so utterly dependent upon God. How helpless we are without Him; how little we can do without His merciful providence in our behalf! I have often been led to make the remark, that not one of us, not a human being in all the world, can make even a single spear of grass grow without the help of God. We have to use His earth, we must avail ourselves of the benefit of His soil, His air, and His sunshine, and the moisture that God provides and gives to the earth, to enable us to produce even a single blade of grass; and the same applies to everything that ministers to our existence in the world. You cannot raise an ear of corn or wheat without God's help. You cannot produce a single thing essential to the existence of man or beast without the help of God. Then, why should we not feel dependent upon the Lord? Why should we not call upon His name? Why should we not remember Him in our prayers? Why should we not love Him with all our heart, and mind and strength, since He has given us life, since He has formed us in His own likeness and image, since He has placed us here that we may become like unto His only begotten Son and to inherit the glory, exhaltation and reward provided for God's own children.

My brethren and sisters, let us remember and call upon God

and implore His blessings and His favor upon us. Let us do it, nevertheless, in wisdom and in righteousness, and when we pray we should call upon Him in a consistent and reasonable way. We should not ask the Lord for that which is unnecessary or which would not be beneficial to us. We should ask for that which we need and we should ask in faith, "nothing wavering, for he that wavereth," as the apostle said, "is like the wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord." But when we ask of God for blessings, let us ask in the faith of the gospel, in that faith that He has promised to give to them who believe in Him and obey His commandments.

We want peace in the world. We want love and good-will to exist throughout the earth, and among all the peoples of the world; but there never can come to the world that spirit of peace and love that should exist, until mankind will receive God's truth and God's message unto them, and acknowledge His power and authority which is divine, and never found in the wisdom only of men.

The condition of the world to-day presents a spectacle that is deplorable, so far as it relates to the religious convictions, faith and power of the inhabitants of the earth. Here we have nations arrayed against nations, and yet in every one of these nations are so-called Christian peoples professing to worship the same God, professing to possess belief in the same divine Redeemer—many of them professing to be teachers of God's word, and ministers of life and salvation to the children of men, and yet these nations are divided one against the other, and each is praying to his God for wrath upon and victory over his enemies and for his own preservation. Would it be possible—could it be possible, for this condition to exist if the people of the world possessed really and true knowledge of the gospel of Jesus Christ? And if they really possessed the Spirit of the living God—could this condition exist? No; it could not exist; but war would cease, and contention and strife would be at an end. And not only the spirit of war would not exist, but the spirit of contention and strife that now exists among the nations of the earth, which is the primal element of war, would cease to be. We know that the spirit of strife and contention exists to an alarming extent among all the people of the world. Why does it exist? Because they are not one with God, nor with Christ. They have not entered into the true fold, and the result is they do not possess the Spirit of the true Shepherd sufficiently to govern and control their acts in the ways of peace and righteousness. Thus they contend and strive one against another, and at last nation rises up against nation in fulfilment of the predictions of the prophets of God that war should be poured out upon all nations. I don't want you to think I believe that God has designed or willed that war should come among the people of

(*Continued on page 778.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 3, 1914.

EDITORIAL.

BOOK OF MORMON EVIDENCE.

SOME time ago the writer saw an article in an American magazine, by Charles Winslow Hall, on the Toltecs, which seemed to furnish striking evidence for the Book of Mormon.

The Toltecs inhabited Mexico before the Aztecs. Very little is known about them. They are supposed to have come to that country in the eighth century of our era, or about four hundred years after the Book of Mormon record was closed by Moroni. It is not known where they came from, except that they descended upon Mexico from the North. They were peaceful, industrious, and enterprising. They built cities and temples. They knew how to work in metals, make pottery, and polish stones, and they had a written language. In the eleventh century, it is said, famine and pestilence almost destroyed the nation, and the country was invaded and subjugated by the savage Aztecs, who still held sway when Cortez landed at Vera Cruz in 1519.

Mr. Hall says the women of the Toltecs were experts in spinning and weaving cotton in all degrees of fineness; some cloth was as light as muslin; some was coarser, while some of it resembled velvet. In some of the fabrics the fine hairs of animals and bright feathers were woven in so as to form beautiful patterns.

This is of considerable interest to the readers of the Book of Mormon, for in that sacred record we are told that the Nephite women were employed in spinning and making material for clothes. They made their fabrics of fine silk, twined, and twisted linen, etc., and the Lord often took occasion to rebuke them for the costliness of their apparel (Jacob 2: 13, 14).

The Toltecs, also, according to the article referred to, had a correct understanding of the length of the year. They divided it into eighteen months of twenty days each, and added five days at the end of the year, thus making it three hundred and sixty-five days, and every fourth year they added another day, thus making a calendar essentially similar to the Julian, which was adopted at the suggestion of the Alexandrian astronomer, Sosigenes, in the year 45 B.C.

This, too, is of interest to the readers of the Book of Mormon. For this record tells us that the Nephites were students of astronomy and had a correct understanding of the main motions of the heavenly bodies. They knew that the earth and the planets were moving in regular orbits (Alma 30: 44; Helaman 12: 14, 15).

In the article referred to we are further told that the Toltecs had various military orders and unions. One of these was known as the "Tecuhtlis." It was subdivided into smaller branches or lodges, each with a name taken from the animal kingdom, such as the Tiger, the Lion, the Eagle, the Hawk. Each had its peculiar rites and ceremonies of initiation, as the knights in the middle ages.

From the Book of Mormon we know that Nehor, after he had left the church, murdered Gideon, and that later an order was formed called the Order of Nehor (Alma 14: 16, 18; 15: 15; 16: 11; 21: 4; 24: 28). Gadianton was another apostate who formed bands or secret combinations, for the purpose of robbing their fellowmen (Helaman 3: 23; IV. Nephi 1: 42).

Concerning the Lamanites it is known that they became idolaters and that, toward the end of the time covered by the Book of Mormon record, they had sunk so low as to offer human sacrifices. They disposed in this way of the Nephite women and children whom they captured in war, and they even ate human flesh. Can anyone read this without being reminded of the condition of the Aztecs at the time of the conquest by the Spaniards? They worshiped a war god in whose honor they sacrificed men, women and children captured in war. They carried the victims in triumphant processions and to the strains of music to the temples, and there they bound them to the altar and, in sight of the assembled multitude, tore the hearts out of their breasts and then handed the bodies over to the captor to feast upon. It is said that there were as many as twenty thousand human sacrifices slain annually at that time.

The Book of Mormon tells us that a great war of extermination raged between the Nephites and Lamanites for about eighty years, and that, finally, a battle was fought at the hill Cumorah, as a result of which the Nephites, with the exception of a very few who had fled south, were exterminated. This was in the year 400 of our era. The Lamanites continued to make war upon one another. "In Central America, Mexico, Peru, and other places," Mr. George Reynolds says, "the foundations of new kingdoms were laid, in which were gradually built up civilizations peculiarly their own, but in many ways bearing record to the idiosyncrasies of their ancient predecessors." The Toltec and the Aztec empires evidently belong to this class. They bear witness to an unmistakable impress of Nephite and Lamanite civilizations respectively, and thus their history furnishes a strong evidence for the authenticity of the Book of Mormon.

J. M. S.

THE Scripture will not be rightly and spiritually comprehended unless the Spirit of God become Himself the interpreter of His words.—HAGENBACH.

THE EIGHTY-FIFTH SEMI-ANNUAL CONFERENCE.

(*Concluded from page 775.*)

the world, that the nations of the world should be divided against each other in war and engage in the destruction of each other! God did not design or cause this. It is deplorable to the heavens that such a condition should exist among men; but the conditions do exist, and men precipitate war and destruction upon themselves because of their wickedness, and that because they will not abide in God's truth, walk in His love, and seek to establish and maintain peace instead of strife and contention in the world.

Now, we wish this morning to remember the admonition of the President of the United States, to offer prayer for peace to come upon the distracted nations of the world, for peace to abide upon those who are at peace, and to abound more abundantly. I pray God that this spirit may especially enter into the hearts of this people that they may strive for peace among themselves, that peace may dwell in their own hearts and homes, that peace may exist between neighbors, that peace, good-will, love and union may characterize the associations of members of the Church with their fellow members, and that there may be no contention among them, nor strife, nor bitterness, nor back-sliding, nor back-biting, nor complaint of any description, but that peace on earth and good-will to men may pervade the hearts and minds of all the members of the Church of Jesus Christ of Latter-day Saints; and that from them this spirit of peace and love for God, and for our fellowmen, may go out into the world as far as we have power to send it forth through the elders of the Church and otherwise, that men may hear the good tidings and receive them in their hearts, obey the truth, and join the ranks of the peaceful, of the peace-loving, of the peace-makers, of the God-fearing, and of the God-loving people that all Latter-day Saints should be, in every part of the world.

God bless you, my brethren and sisters, I humbly pray; and now we will call upon President Charles W. Penrose to offer to the Lord a prayer in behalf of this assembly and in behalf of all the people of the Church of Jesus Christ of Latter-day Saints, that God will move upon the hearts of the people of the world to accept the spirit of peace in their souls, that peace may come to the distracted world, and that life and union may prevail instead of bloodshed, death and destruction. When Brother Penrose shall pray, he will pray unto the Father of our Lord and Savior, Jesus Christ, in whose image and likeness we are made, or were born into the world, and in whose likeness and image we are, for we are God's children, and therefore must resemble His Son, in person, and also spiritually, so far as we will obey the principles of the gospel of eternal truth; for we were fore-ordained and predestined to become conformed to His likeness through the wise and proper use of our

free agency, so that we may enjoy the blessings of the kingdom of God where He dwells, and inherit His glory and the salvation, the reward, and the dominion that has been promised unto the faithful of His children, which may God grant is my prayer. Amen.

MINUTES OF BIRMINGHAM CONFERENCE.

THE semi-annual Birmingham conference convened in the Latter-day Saints' Chapel, Sycamore Road, Handsworth, Birmingham, on Sunday, November 22nd, 1914. There were in attendance: President Hyrum M. Smith of the European mission; President Eddis W. Watkins and Elders William H. Pyott and George Woolford of the Nottingham conference; Elders Jesse D. Barlow, George Dent, Matthew F. Noall, and Paul L. Wilson of the Bristol conference; Elder Henry F. Young of the Sheffield conference; President and Sister Maynes and seventeen traveling elders of the Birmingham conference.

The morning session commenced at 10:30 by the children's choir singing, "Put your shoulder to the wheel." Prayer was offered by Elder William H. Pyott.

President John A. Maynes spoke a few words of welcome. He also spoke of the sacrament, and of the love of God manifested in that ordinance.

The sacrament was administered by Elders Joseph H. Watts and James M. Toone, and was passed by Brothers George Humpage, Harold Dobell, Herbert Green, and Thomas White. The congregation sang, "How great the wisdom and the love."

Elder James Judd was the first speaker. He said that if a man wants to find the true Church of God, he must search for the same organization and ordinances that Christ established. He showed how the teachings of Christ affected the Jews, and bore testimony that the Church of God is upon the earth to-day.

Master Harold Smith then recited the Ten Commandments.

Miss Violet Foxley repeated the Articles of Faith.

A quartette, "Shine on," was sung by Masters Harold Smith, William Sedden, and the Misses Edith Smith and Violet Foxley.

Miss Winifred Makin then recited the twenty-third Psalm.

Elder Ferry J. Faux spoke for a few minutes. He said that true religion will save the body as well as the soul. Men should be diligent in serving God, and should not disregard any of His commandments.

Brother Thomas White reviewed the lessons studied by the Theological Class during the past six months.

Sisters Violet and Edna Foxley, and Masters William Sedden and Harold Smith sang, "What shall the harvest be?"

President John A. Maynes thanked the officers and teachers of the Sunday School for the efforts they have put forth.

Closing hymn, "Love at home." Benediction by Elder Jesse D. Barlow.

The afternoon session convened at 2:30 by singing, "Beautiful day." Prayer was offered by Elder Ferry J. Faux. The congregation sang, "O say, what is truth?"

Elder Ferry J. Faux presented the names of the general and local authorities of the Church, who were sustained by unanimous vote. He also read the labor report of the Birmingham conference.

President Hyrum M. Smith then addressed the congregation. He said the time has come when President Maynes is to leave us, as he has been appointed to preside over the London conference. He asked the saints and elders to tender him a vote of thanks and an expression of goodwill. This was done by a unanimous vote. Elder Ferry J. Faux was appointed to succeed President Maynes as president of the Birmingham conference. He was also sustained in this office.

President Hyrum M. Smith expressed the desire that all should work unitedly for the redemption of the souls of men. Elders, he said, should tread the path of truth and righteousness so that they might say, "Come, follow me." As Latter-day Saints, we should know that we are following Christ. We have followed Him into the waters of baptism, we have followed Him in humble supplication, and we have followed Him in doing good to those who persecute us for righteousness' sake. We are following Him literally. We should let our love extend to the ends of the earth.

President Eddis W. Watkins said he wished to convey the best wishes of the saints of the Nottingham conference to the saints of the Birmingham conference. He then remarked that the theories, or principles, of the gospel will save no man unless he puts them into practice. We should, he added, trust the Lord when He says that if we will seek first the kingdom of God He will add all else unto us.

The service closed by singing, "Guide us, O Thou great Jehovah." Benediction by Elder Allan H. Mortensen.

The evening session commenced at 6:30 by singing, "We thank Thee, O God, for a prophet." Prayer was offered by Elder Matthew F. Noall.

Brother Charles Collins sang, "O, song divine."

Elder Joseph H. Watts quoted the eighth Article of Faith and explained it. He made plain just what the Book of Mormon is. It is a record of the ancient inhabitants of America—the "other sheep" to which Christ on one occasion referred. The "Stick of Judah" and the "Stick of Joseph" have been made "one" in these last days.

Elder Andrew Wilson said that he would that all men would investigate the truth with an unprejudiced mind. Saints should appreciate the privilege of sustaining the authorities of the

Church, and should be glad to listen to and obey their counsel, because all blessings are predicated upon obedience.

Elder John W. Clegg was the next speaker. He asked why the claim made by the Latter-day Saints, that God is always the same, that He reveals His mind and will to-day as He always did, is considered unreasonable. The confusion in the world of to-day, he said, proves the need of the guiding hand of the Almighty.

The choir then rendered, "Daughter of Zion."

Elder Allan C. Mortensen expressed the thought that love should dwell in, and should govern, the hearts of all men. If we truly loved God and our fellowmen, there would be no need of further commandments.

President Hyrum M. Smith said he felt that the saints would like to extend a hearty vote of thanks to Sister Maynes for her labors and efforts put forth while laboring in the Birmingham conference; in consequence she received a hearty vote of thanks and an expression of goodwill from all the saints. President Smith said that in the Church of Jesus Christ of Latter-day Saints man and wife are as one. They are united for time and eternity. Parents and children, husbands and wives, expect to be true to each other because they know of the everlasting association that will exist between them. He then referred to the Book of Mormon. It is true, he said, that that record is the "Stick of Joseph." We believe that the Bible is true as far as it has been translated and transmitted correctly; but it is not all of the truth. Some books have been lost, and if they were recovered they would also, no doubt, be found to be true. The Book of Mormon consists of sacred records which once were lost to the world, but now have been brought to light, and it shows us that Christ's "other sheep" were taught the same gospel as the Jews. His mission was to preach truth to all men. People who reject the Book of Mormon are only fulfilling prophecy: "A Bible, a Bible, we will have no more Bibles!" Men should not say unto God, "Thus far and no farther." They should not attempt to close the mouth of God. We should have no fears, because all of His promises are to be fulfilled.

Closed by singing, "Now let us rejoice in the day of salvation." Prayer was offered by Elder Joseph B. White.

On Monday, November 23rd, 1914, at 9 a.m., President Hyrum M. Smith met with the elders in Priesthood meeting. Reports were read and words of precious counsel were given.

FERRY J. FAUX, Clerk of Conference.

IN divinity many things must be left abrupt and concluded with this, "Oh the depth!" * * * For the inditer of scripture did know four things which no man attains to know—the mysteries of the kingdom of glory, the perfection of the laws of nature, the secrets of the hearts of man, and the future succession of all ages.—BACON.

IS THIS PROOF OF NEPHITE POSSESSIONS?

I THINK no one is better qualified to defend the gospel of Jesus Christ and proclaim the restoration of the gospel than those who have lived in the land where God has made His laws known for the last time before the second coming of Jesus Christ. The people who have witnessed the blessings of God, as they are being showered down on those who are worthy of them, can testify with a firmer conviction than any one who has not been in personal contact with such manifestations.

The people whose history is recorded in the Book of Mormon must receive our attention, because, first, if they did not inhabit America, as we say they did, after they left Jerusalem, approximately twelve years before its destruction, our claims are not well founded; secondly, if the American Indians who once were white like their brethren, the Nephites, but by rejecting the counsel of God became dark skinned as they are to-day, are not the unrighteous descendants of the Nephites, the Book of Mormon is not what it purports to be; and, finally, if these people did not keep records of God's dealings with them, the Book of Mormon has no longer a place in the annals of time. (For the names of the kings who ruled over Jerusalem at the time Lehi left, refer to II. Chr. 36).

Now let me say a word or two about the little valley in which I lived previously to coming to England. This valley lies about twenty miles south of Salt Lake City. On either side rises almost abruptly towering mountains, the western mountains not quite so abruptly as the eastern, and at the base of the western mountains nestles Utah Lake. In this valley there was anciently a colony of people. They were very industrious, wresting from the soil their living. They were skilled, to some extent, in mining, because the ancient cities which have been unearthed in different parts of America, have gold to ornament the buildings. Not far from my home has been discovered a mine, which is very rich in gold, formerly worked by those people. They built a road along the mountain for miles, commencing at the mouth of the mine, and extending almost to the southern extremity of the valley. This road was used by them to haul the mineral where they could smelt it out. The road is to be seen quite plainly to-day. These inhabitants remained in the valley for a considerable length of time, prospering exceedingly, raising cattle, horses, and different kinds of grain.

Most of the readers of the *Star* know how blood-thirsty the Lamanites were. Now the fact appears to be that some enemy took advantage of this colony, just as the Lamanites did with the Nephites who lived in the land of Lehi's first inheritance on the coast of Chile. They apparently came upon this little colony which I have mentioned, driving them from their prosperous land and compelling them to leave the rich mine. But before they fled

they filled the mouth of the mine with earth so that the enemies could not find this rich mine. These people did not mine like modern miners; they dug tunnels in the side of the mountain, and procured the mineral in this way. It was such a tunnel these fleeing Nephites filled up with earth.

When the Pioneers entered Salt Lake valley the Indians or Lamanites, as they are called in the Book of Mormon, were there, which proves to us that they took possession of this land, and the valley mentioned. Stones have been found on my father's farm with their centers hollowed out, used by the Indians to grind their corn before it was baked into cakes. Crosses hewn out of stone, with faint engravings on, I have found while fishing along Provo river, a tributary to Utah Lake. These things go to prove that the ancient inhabitants of this region had an understanding of some Christian principles.

The very stones and earth seem to corroborate the statements made by the Book of Mormon, and what we testify to as being the true and everlasting gospel of Christ.

Leeds. ROBERT R. CORDNER.

CHRONOLOGY OF THE WAR.

November 1.—Austrians forced back at Emmova Manja by Serbians. Russians report success at the Vistula.

November 2.—Diplomatic relations between Turkey and the powers of the triple entente broken off.

November 3.—The British Admiralty declared the North Sea a military area and warned shipping to beware of mines. Egypt was declared under martial law. An Anglo-French squadron bombarded the forts at the Dardanelles.

November 5.—Great Britain declared war on Turkey. The forts at the Dardanelles again bombarded. A British naval squadron reported defeated by German ships in Chilean waters. A German cruiser, the *Yorck*, destroyed by mines in the Jahde bay. Cyprus annexed by England. Russians defeated Turks at Ardost.

November 9.—Russians cross the frontier and enter Silesia, two hundred miles from Berlin.

November 10.—Tsingtau officially handed over to Japan. The German cruiser *Emden* reported destroyed by the Australian warship *Sydney*.

November 12.—De Wet defeated and the rebel force reported routed at Barctry and Hoenderkop, South Africa.

November 13.—Field Marshal Lord Roberts died of pneumonia in France.

November 15.—The Russians defeated the Turks at Kiprikey, securing the Russian border territory against Turkish invasion. French torpedo boat sinks a German submarine off Westend.

November 19.—A desperate struggle for the possession of the village of Tracy le Val, between the Oise and the Aisne, ended in the recapture

of lost ground by the French Algerian troops. Captain Decker reported that the American cruiser *Tennessee* had been fired upon at Smyrna by Turks.

November 22.—British airmen drop bombs over Friedericksbafen.

November 25.—Russians in southern Poland defeat the Austrians and Germans at Czenstochowa and Cracow, and capture 6,000 prisoners.

November 26.—Lord St. Davids, in the House of Lords, suggested that all aliens in Great Britain not eligible for military service be deported free of cost. H. M. S. *Bulwark* destroyed by an internal explosion.

November 28.—Germans reported defeated in a naval engagement in the Baltic.

November 29.—Russians officially report a decisive victory in Poland with "immense loss" to the Germans.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held at the Swan Baths, Norwich (Norwich conference), on November 22nd, 1914. When five persons were baptized by Elders Francis E. Nelson and Charles W. Tonks.

On November 28th, 1914, five persons were initiated into the fold of Christ in the Manchester conference, Elder Louis P. Manghan officiating.

Victims of the War.—Elder Jay C. Edwards, clerk of the Scottish conference, writes: "Memorial services were held in Glasgow, Sunday, November 22nd, 1914, in honor Brother John Hunter Smith, born 21st June, 1881, in Dundee, Scotland; baptized and confirmed 19th September, 1910, by Elder Charles D. McAllister, and who died in France, 24th September, 1914, as the result of wound received while serving his King and country."

President Hyrum W. Valentine, of the Swiss and German mission, reports that two members of the Church in the German army have fallen in battle, and that two are seriously wounded.

One of the members from the Liverpool conference, who joined the British army and went to the front, is reported killed, and another wounded.

CONTENTS:

The Eighty-fifth Semi-annual Conference 769
Editorial: Book of Mormon Evidence 776
Minutes of Birmingham Conference 779
Is This Proof of Nephite Possessions? 782
Chronology of the War 783
From the Mission Field 784

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